

filial devotion, he forsakes the subtleties of language, avoids the use of rhetorical figures and speaks like a father to his children. Humble and modest are his expressions. At first sight it is obvious that the Pope is deeply impressed with the primordial character of his ministry. He is Pontiff and Father and as such he teaches and exhorts. His teaching consists in faith and morals. His ideas are general, embodying Christian truths, but his originality is such as to bespeak a vigorous, well-tempered mind. His language is classical, his thoughts noble, elevated, emotional, discreet, affectionate, penetrating, convincing, but never *camp de nerfs*. His steady stream of convincing truths captivates and subjugates. The characteristic mark of his eloquence lies in his choice of expressions and elevation of thoughts. His winning word is strikingly fascinating. The imperceptible action is slow but efficient. The orator discards figurative lustre. Not a figure of speech does he call to play: no vehemence of language, nor over excitement of sentiments. His word is a mighty power due to no laws of thought but to the harmonious, luminous disposition of his ideas so wisely coordinated as to give relief to his magnetic power. A perfect proportion exists between the idea and the expression: between the emotions of the heart and the ever living sincerity of his accents. His style is of severe purity and radiating warmth, independent of factitious embellishment, but produces an effect all the more profound and intense: "Simplex non fucus nitet." His vigorous style is the outgrowth of his personality. French, Italian, Latin he speaks fluently and idiomatically. The language of Dante and Manzoni flows from his lips as though a limpid crystal of unsullied purity. Pascal and Fenelon must have been his favorite authors. Though master of the three languages he is at his best in the Latin. There is no imitation of style: he has one of his making, vigorous, elegant and truly Ciceronian. His language is not a meadow blooming with "quippe qui" or "esse videatur," but every word is necessary and scrupulously disposed.

The doctored Latin of English or French humanists: the archaic Latin, the distorted and harsh style of German philologists: the verbose, redundant, diffuse, striven with hackneyed epithets and hollow superlatives; the abundant display of Roman "Curiales" have no point of comparison with the graceful and elegant language of Leo XIII. His language is essentially distinguished by the sober and harmonious limpidity of his rounded periods, the severe choice of words, expressive vigor and precision of his classical vocabulary, handled by a writer in whom is concentrated the rich elegance of Titus Livius and the nervous concision of Tacitus. He has so mastered the fine points of each that we can judiciously say of him what Buffon said of style: "La langue est l'homme même." The most delicate among modern humanists acknowledge the Pope's superiority. By using words of the Augustinian age, he expresses Christian truths and modern ideas with richness and depth of shades that captivate a cultivated humanist, spread consternation and despair itself in the mind of a faithful translator. Many times old academicians, members of the "Institut," urged young university students to study the literary part of Pope Leo XIII's encyclicals as a preparation *Au Doctorat des Lettres*.

To each group of pilgrims he gave obvious proofs of his great learning and versatility. To the English he alluded to St. Gregory the Great and King Edward; to the Irish he spoke of St. Patrick; to the Hungarians of their apostolic king, St. Stephen; to the Slavonians of their Apostles St. Cyril and Methodius; to the Spaniards of Isidore de Seville and the councils of Toledo; to Hollanders of their filial love and deeply rooted attachment to the Holy See. Hollanders flew to arms some thirty years ago to defend Rome from the attacks of Italian invaders. In addressing Belgians he indulges in personal reminiscences. Each pilgrim returns home convinced that the Holy Father is fully in touch with their patriotism and love of country. He has a deep respect for their history and tradition. This is due to his perfect knowledge of the public religious and social conditions of each country. His allusions to the members of "L'Ecole de France" and to the artists of "Villa Medici" to encourage the progress of science are *petits chef d'œuvre*. His replies to the daughters of St. Vincent of Paul on Christian charity, and to the members of the Apostleship of Prayer, touching the true meaning of the worship of the Sacred Heart of Jesus are pages that reveal a new feature in the life of Leo XIII. At all times during the jubilee Leo XIII. was passionately shadowed by salaried spies, anxious to find him at fault. His utterances were criticized, but were found irreproachable. His encyclicals were disfigured to confound the world. His enemies taxed him with being opposed to science, literature and history when he recommended rational philosophy. Again, when the study of these latter branches was encouraged by the Pope, he was nicknamed a profane humanist forgetful of his pontifical duties. In his encyclicals throwing Christian light on the relative condition of States and the life of peoples, his enemies stamped him with the stigma of absolutism. Later on his encyclical "Libertas" provoked a storm of madness among publicists. For a time European monarchies tottered. When his utterances carried a mission of

peace in Germany, passionate and jealous minds taxed His Holiness with hostility against France. When this latter country was the recipient of Leo's fatherly counsels regarding religious persecutions, the Triple Alliance gave birth to unscrupulous inferences that the Pope was in sympathy with Masonic lodges. Berlin, Vienna and Rome concocted schemes against the Pope at the time he was busy bettering the lot of Catholics of Russia. "Postus signum contradictionis," says Holy Writ of Christ. His Vicar on earth cannot expect at the hands of hungry hordes better treatment than that of his Master.

At the close of the Jubilee Leo XIII. published his admirable encyclical *Præclara Gratulationis*, a lasting monument of sacerdotal inspiration. He beseeches heaven to remove the obstacles in the way of Christian Unity, to bless the work of his priesthood in the interest of the Universal Church of Christ, and to check the invading storm of irreligion and destructive incredulity.

The harmonious parallelism between Church and State, two distinct forces, might in proportion as they are united together harmoniously, is suggested as food for Catholic thinkers. Human fraternity, the progress of civilization and general prosperity receive attention at his hand. He fathoms his subject, heart and soul, for the advancement of Christian Unity. His last words are a living testimony of his love for imperishable truth. He bade farewell to peoples and Princes, feeling in the innermost recesses of his heart that during his long Pontificate heaven had blessed his noble career, his calm and serene integrity. Obstacles, contradictions, conspiracies against the throne of Peter, were overthrown or over-reached. Leo XIII. mastered his enemies, displayed great power before the world, found strength and consolation in the words of his master, St. Thomas, "Ecclesia inter errores contrarios lento passu incedit." (op. 3, Contr. Grace. 69.) St. Lawrence.

PAULIST MISSION TO NON-CATHOLICS.

The Gratifying Results of one Week's Earnest Prayer.—A Real Congress of Religious Doctrine, Dogma, and Catholic Practices Explained—Over One Hundred Persons Have Joined the Inquiry Class—Questions Answered.

These missions were continued on Thursday and Friday of last week, and the course of sermons and instructions came to a close on Sunday evening last. The attendance throughout was most satisfactory, and the inquiries made and the questions asked leave no doubt as to the honest, heartfelt awakening that has sprung up among the non-Catholic community of the city. Hundreds came from the most distant points to hear the special instructions given, and not a few have been specially interested in the question box. At the close of each evening's services Rev. Father Doyle stood at the end of the church to receive the names of those desirous of identifying themselves with the inquiry class, and it must be allowed that his department has been fairly well patronized.

On Thursday evening there were a good many questions placed in the box, several of which were more or less of the same kind as those which have already been answered, and a pretty fair share of them had somewhat of reference to purgatory. This was fully explained in the sermon which followed, given by the Rev. Father Younan.

FRIDAY EVENING.

On Friday evening the Rev. Father Doyle ascended the pulpit and answered a large number of questions, selecting those which were "new" and laying aside several which had been already satisfactorily replied to. Throughout the entire series there was only one "scare" question asked, and that came from an Apait as quite evident. At any rate, and as Father Doyle was forced to remark, it was quite evident that the congregation did not entertain the same opinion on the subject as did the writer. The question was one of the old kind, referring to the intrigues of the Jesuits against Protestants, and will be given in its proper order.

HOLY COMMUNION WITHOUT CONFESSION.

1. Can a member of the Catholic Church receive Holy Communion without having to confess to a priest? Answer.—No one can approach Holy Communion except his heart is purified, except he is in a state of grace. We receive our Lord's body and blood, His soul and divinity, and it would be a great sacrilege to receive Him while in a state of sin. "Let a man prove himself." "He that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord." Now, the way we get into the state of grace is by confession, by having a sincere sorrow for our sins, by an acknowledgment of them and by receiving the official absolution. There are cases in which devout people are allowed to go to Holy Communion without confession immediately before they receive, because they go often to confession and Holy Communion, and it sometimes happened that they were not obliged to confess.

HEAVEN LARGE ENOUGH FOR ALL.

2. Is the following sentence in the Catholic Bible? Is it right, and what does it mean? "In my Father's house are many mansions. If it was not, I should not have told you." Yes, the sentence is in the Catholic Bible in the following: "There are many mansions in my Father's house," and it means that heaven is wide enough for us all; high enough, wide enough, deep enough and long enough

for every child of Adam. Almighty God has destined us for eternity—for heaven, and if we do not reach it, there will be no one to blame but ourselves.

ALL SINS FORGIVEN.

3. As I understand the Bible it says that "All sins shall be forgiven, except sinning against the Holy Ghost," and we are told that our bodies are the temples of the Holy Ghost. If, therefore, a person commits sin in his young days and becomes stricken down in body and suffers pain, what state is that man in supposing he is sorry for his sins, though they may weigh him down? Answer.—It would appear to me that such a person would be in the state of grace. No matter what the sins of one's past life may have been, if he has felt a true sorrow for them, God will forgive him. No one need frighten that he has committed an unforgivable sin. "If thy sins are as scarlet, I will make them as white as snow." There is no sin that you can mention which will not be forgiven.

ROSARY, SCAPULARS, NOVENAS.

4. What is the rosary? The meaning of novenas? High Mass, Pontifical Mass, Low Mass? Why do Catholics wear scapulars, St. Joseph's Cord, the Agnus Dei? Answer.—The rosary is a form of prayer used by Catholics, and has been handed down for many centuries. It is a form of prayer by which the life of our Lord is brought home to us in a very particular and pointed way. Besides, the rosary is a combination of two kinds of prayer—mental prayer and vocal prayer. Either of these prayers was very hard by itself, but when combined the defects were at once removed. Each part or decade of the rosary has some particular reference to a particular period of our Lord's life, such as "The Agony in the Garden," "The Scourging at the Pillar," "The Presentation in the Temple," "The Crucifixion on Calvary," "The Resurrection from the Dead," "The Ascension into Heaven," etc. We can picture in our minds any of those scenes from the birth in Bethlehem, amid the winter's snows, to the last scene of our Lord's ascension into heaven, while we are speaking the words of prayer that accompany each decade, and when we come to the end of each decade we apply some little lesson to ourselves. The rosary is one of the highest forms of meditation, and has been very popular for many ages. It is practiced by all ranks and conditions of life. The greatest men say their rosaries and the simplest of men tell their beads.

A novena is a prayer recited during a space of nine days. Solemn High Mass is a Mass said with three priests: Pontifical High Mass when a Bishop is present, and Low Mass with one priest. The scapulars and cords are merely external marks of consecration to God and to show by good lives that we are determined to serve God as best we can. The scapular was the livery of the Blessed Mother of God, and through devotion to her we wished to wear some particular signs. The cords were also external signs of particular devotion.

A HAPPY FORGETFULNESS.

5. Are not the sins which children commit in their youth likely to escape their memories, and then how can they confess them? Answer.—A mighty good thing, too, if they can forget them. But Catholics always make as good an endeavor as possible to remember their past sins. Besides, there are times when one has to make a general confession, and sin generally goes confessed and repented of is wiped away.

SALVATION FOR ALL.

6. Can Freemasons be received back into the Church and get absolution from a priest? Answer.—Most decidedly. Any one can be received back into the Church after he leaves it, if he wants to return and live according to the laws of the Church.

7. Is there any salvation outside the Catholic Church? Answer.—For one who has faith and serves God as best he can and lives according to the light of his conscience, lives a good life, there is salvation. If that person dies, he dies in God's arms, he dies, as it were, belonging to the soul of the Catholic Church. The Catholic Church is the family of God. Our Lord's idea of the Church was that of a tree. He likened it unto a mustard tree, which would send forth its branches in all directions, and if any of these branches received not the life sap it became rotten and fell off, but as long as we were united to that tree we had life. Therefore, any one who lives up to the very letter of the law, such a one will save his soul, because he belongs to the soul of the Catholic Church. If one is outside the pale of the visible Catholic Church, and it comes to his mind that he is wrong, seeing the vast throngs that join the Catholic Church from time to time, and that it is the Church that was handed down to us, if he puts this thought out of his mind, he blinds himself if he refuses to be grafted onto it.

ASK AND YE SHALL RECEIVE.

8. Are the prayers of non-Catholics available? Answer.—Most certainly. I have seen many, very many, good non-Catholics whom I would like to pray for me, because their prayers would do me a great deal of good. The prayers of every one go up into heaven and are efficacious.

EVERLASTING PUNISHMENT.

9. Where is the doctrine of eternal punishment taught in the Old Testament? Answer.—The Jews believed in the eternity of punishment, and what is true to-day has been true throughout

all ages. Truth never changes. In the Prophet Isaiah we read: "Sinners in Zion are afraid: trembling hath seized upon them the hypocrites. Which of you can deal with devouring fires; which of you can deal with everlasting burnings?"

THE POPE NEVER WROTE IT.

10. What is the meaning of the following sentence in the Pope's encyclical No. 21: "The Catholic Church is obliged to avail itself of force and to use the temporal power for the purpose." Answer.—I don't believe there is such a sentence to be found in the Pope's encyclical of this kind.

THE JESUIT SCARE.

11. Are not the Jesuits, by the very essence of their institutions, bound to seek by every means, right or wrong, the destruction of Protestantism? Is not this a condition of their existence: they must fight it or cease to be Jesuits? They must confiscate property and take the lives of those who are non-Catholics? (At the conclusion of the reading of this question, the entire congregation, four-fifths of which was composed of Protestants, burst out into laughter, and showed by their titting how they looked upon such ridiculous fears as those entertained by the questioner.)

Father Doyle answered that he knew a great many very good Jesuits, and that they recognized no such duty as this. No one should believe such assertions as this, found in books against Jesuits, until they had investigated the sources from which they came.

RELIGIOUS CONGRESSES APPROVED.

12. Why are religious congresses not approved by the Pope? Answer.—Religious congresses are approved by the Pope in a sense. The religious congress held in Chicago at the opening of the Parliament of Religions had the approbation of the Holy Father by the presence of his representative, Cardinal Satolli, and by the presence of Cardinal Gibbons and many of the hierarchy of the Church. The questioner refers to a certain letter which the Holy Father sent from Rome some time ago, which alluded to religious congresses, but it had some particular reference to something which was to come about in the near future. Certain conditions of religious congresses were not healthy, and one of those conditions was about to be fulfilled, and the Holy Father had reference to that particular one. The Holy Father gave general directions in the encyclical, and those who knew anything about the letter knew what he referred to and made the particular application. The Pope was only too glad that religious bodies should come together: it was one of the pet schemes of his heart to bring about Christian unity. He was going to write another encyclical on Christian Unity, notwithstanding that he has already written so much on this subject. He wants us to know each other—to know each other's attitude of life and to know each other's motives. I do not know a better religious congress than that I see before me now. There are, I suppose, more than five hundred non-Catholics, and they come together in the very best sense of the word. If the Holy Father were to come into our midst tonight he would say to us, "God bless you!"

THE CHURCH DOES NOT APPROVE.

13. Does the Catholic Church countenance and approve of the enclosed circular distributed in a school by a teacher among her pupils? (The circular in question contained a prayer supposed to have been found in the tomb of our Saviour.)

Answer.—The Catholic Church does not approve of it, nor give it any countenance. It is simply a question of misguided judgment.

"THIS IS MY BLOOD: THIS IS MY BLOOD."

Father Younan then preached the sermon of the evening from the sixth chapter of St. John, verses 53 to 59, explaining at much length the doctrine of the Lord's Supper. He quoted from St. Paul and other sources to show in what light the dogma of Transubstantiation was held in the early days, and as he proceeded, step by step, he gave Scriptural authority for that "hard" doctrine, that "mystery of faith" which has been a stumbling block to so many for ages past. His hearers were delighted with the treat, and persons were actually spell-bound while listening to the story of the miracle of the loaves and the fishes and of the other equally great types of that greatest miracle of all. What was said was based on the very words of Christ Himself:

"I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven: that a man may eat thereof and not die. I am the living Bread which came down from heaven: if any man eat of this Bread, he shall live forever: and the Bread that I will give is my flesh, which I will give for the life of the world. The Jews, therefore, strove among themselves saying, How can this man give us His flesh to eat? Then Jesus said unto them, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood shall have eternal life: and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth Me, even he shall live by Me."

The sense in which our Lord was understood by the Jews was fully considered, and rules were applied to show when the Jews were right or wrong, as the case may be, in taking our Lord's words literally when He meant

them figuratively, and *vice versa*. Thus we had two rules for ascertaining, on any given occasion, whether the Jews were right or wrong in taking our Lord's words to the letter: first, whenever they took them literally and He meant them figuratively He invariably explained His meaning, and told them that they were wrong in taking them literally; secondly, whenever the Jews understood Him rightly in a literal sense, and objected to the doctrine proposed, He repeated the very phrases which had given offense, as in the quotations just given. The preacher concluded a most impressive discourse by weighing the evidence of all the Scripture texts on the Eucharist conjointly, and contrasted this volume of support with the foul torrent of scorn and obloquy that has been vomited forth by the blasphemous and the dreadful charges of hypocrisy, idolatry and cannibalism that have been directed against the people and priesthood, on account of this doctrine. In support of it the plainest proof of Scripture is repeatedly offered: it was the unanimous belief of Christendom for fifteen hundred years, and by a word of inquiry, may be revealed as the deep spring of the waters of eternal life in the souls of neighbors, friends, and even relatives, whose virtues are an edification to all, to say nothing of the countless millions of God's servants who adhere to the Catholic faith.

THE CLOSING QUESTIONS.

On Sunday night last the closing services were held in connection with this mission, and it is safe to say that the church was literally crammed to excess. The passages up along the aisles were filled with people who could not get sitting accommodation, while every corner and nook around was also filled up, the organist, even, having to give a portion of his domain to some of those that crowded round.

Father Doyle went through the entire service himself. The questions were not numerous, but they made up in interest what they lost in quantity, and the thousands who heard the very lucid and instructive replies of Father Doyle are not sorry that they have been so fully and so thoroughly answered.

PARTICULAR AND GENERAL JUDGMENT.

1. The first question was: Do Catholics believe that all the sins that have been remitted in confession will be brought up at the general judgment? Answer: Sins that have been confessed and repented of are washed away. The mercy of God is so great that He is willing to forgive us. No matter what the sin is that we have committed, if we repent of it, and are truly and sincerely sorry for it in our hearts, God will wash it away. "If your sins are as scarlet they will be made as white as snow." Now, if they come up at the particular judgment, they will never come up against us. The particular judgment at the end of our lives is the judgment whereby our fate is settled for all eternity, and at which we are punished or rewarded, according to what we had done in the flesh, but anything repented of will never stand against us.

ST. PATRICK'S RELATION TO THE CHURCH.

2. Please state the relationship of St. Patrick to the Catholic Church? (This question caused considerable mirth among the congregation, Father Doyle remarking that the question seemed undoubtedly to have been asked in good faith.)

In answering, he said that St. Patrick was the Apostle of Ireland, who was sent out by Pope Celestine to preach the Gospel to the ancient Irish. He was a man noted for great learning in his day; a man who in early life had been carried into captivity, and during which he learned the language, manners, habits and customs of the Irish. He saw their wanderings in the darkness of heathenism and paganism, and his heart burned with a desire to preach the Gospel of Christ to them. And after he had escaped from captivity and got back to his country, he studied, went to Rome, and was a canon of the Lateran Basilica in the Eternal City. When the question came up before the Holy Father of that day as to who should be sent to Ireland to convert it to Christianity, and who should take up the glorious work of Paladins, no one but Patrick was found. And the Holy Father called him and sent him to Ireland, and he went, and, landing, he preached Christ crucified before the King and the common people, and so converted the whole nation. To day it was the glorious attestation of that

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